

# The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. V.

ONEIDA COMMUNITY, JANUARY 25, 1869.

NO. 45.

## POST-OFFICE ADDRESS.

THE CIRCULAR, ONEIDA, NEW YORK.

## TERMS:

Free to all. Those who choose to pay may send one dollar a year.

## DEFINITION OF COMMUNISM.

Home-Talk by J. H. N., W. O., Apr. 16, 1865.

IT may be an interesting question for us to consider, What is the real extent of Communism, as we understand it, and as it ought to be understood? I confess for myself, that if people understand by Communism any thing that is opposed to the principle of rewarding every man according to his works, I am not a Communist. I believe in that principle thoroughly, and have no confidence in any principle that tends to subvert it; and if Communism is understood to be a system that undertakes to level fortunes, and reward all people without regard to their character, giving the same fare to every body, whether they are good or bad, whether they are industrious or idle, whether they deserve it or not, I am not a Communist; I do not believe in Communism in that sense of the word. And really I object to the system of the world around us, which makes money the reward of all labor, because it frustrates effectually the truthful and rightful distribution of the good things of the world. It works in some sense even worse than mere leveling Communism; it gives the most power to the worst men. To a great extent it rewards evil with good, and good with evil. That is my greatest objection to the money system; and my hope is, that we shall get a system that will reward every one in proportion to his or her real worth.

Communism, as I understand it, is simply an extension of the ordinary family. An ordinary family is a circle where no accounts are kept, and where all have equal privileges. A father does the best he can for all his children. He feels bound to advance to them every necessity while they are young and helpless, and as they grow up he feels bound to advance to them all possible means and advantages for becoming good and happy. He treats all alike. Still he expects differences of character will appear among them, according to the use they make of the advantages they have; and these differences will ultimately lead to different destinies and rewards. God's administration is on the same principle. He does not reward all of us *immediately* according to our works. He gives us an opportunity, if we are bad, to become good. He gives the young and the weak an opportunity to become strong, and the

vicious, to become obedient. Generosity takes the place of justice for a season. But though generosity comes first, justice will rule at last, rewarding every man according to his works. That is my Communism, and all the Communism I have. I believe in this combination of generosity and justice, and think it is just as practicable on the great scale of Association, as on the scale of an ordinary family.

I do not believe the final reward is going to be money. I believe it will be in a currency that in some sense will distribute itself. The reward will be in friendship, love, affection; and those will follow character. The selfish bad man, can not lay hold of that kind of currency—not in the long run, or to any great extent.

Christ portrays the two kinds of currency in contrast, and shows what his financial theory or his scheme as a speculator was, in the case of the unjust steward. That is a very interesting parable to me. The unjust steward, after being in his master's service for some time, found that he was going to be turned out. Thereupon he seized the opportunity while it lasted, before his actual expulsion, to go around to the creditors of his master, and use the power of his office really to swindle his master, by cutting down their accounts and taking less than they really owed. In this way he sought to make favor with them, with the shrewd idea that by and by, when he should be turned out of office, these men would receive him into their houses; that is, he used his power to secure friendships that would be serviceable to him afterward. Christ said to his disciples, "Here is a man for you; you must do the same; take example from his shrewdness to make unto yourselves friends with the mammon of unrighteousness." What is the mammon of unrighteousness, or as it is elsewhere called, the unrighteous mammon? It is money. Christ evidently considered money as the representative of an unrighteous state of things. He intimates the ultimate destruction of what we call the money system, when he implies that there is unrighteousness inherent in it. He says to the rich men, "Make to yourselves friends with money while you have it. It is valuable to you if you only know how to use it. Convert it into friendships while you have the opportunity. It is a transitory opportunity, which will pass away as the unjust steward's did. There is a chance for changing the stock and making better investments. Money and the good things of this world are convertible into eternal friendships."

The only danger in converting money into friendships is, that we shall not be sharp enough to get the everlasting kind. We must be sure to make friends that will receive us into everlasting habitations. The best rule I can give for distinguishing friendships is, that no man can be a friend to me who is not a friend to God; for God only hath immortality, and God only can make him faithful.

It will not do for us to say or think that money is the only thing by which we can purchase eternal friendship. There are many other ways and means by which it can be obtained. Many small offerings have been accepted as an equivalent; such as the widow's two mites, and Mary Magdalen's box of ointment.

But to go back to our idea in the beginning: I think it will appear in the end that we are less chargeable with the system of leveling and promiscuous rewards, than those who keep accounts with one another and pay for every thing in money. By yielding ourselves to the Spirit of Truth, and cultivating honesty and plain dealing one with another in criticism, we are developing a thorough system of rewards; a man's character secures here exactly that amount of esteem and affection that belongs to him. At any rate that is the object of Communism as I understand it; not to subvert the principle of rewarding every man according to his works, but to carry it out.

## SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

### Preparation for Communism.

(Concluded.)

We propose this evening to discuss some of the circumstantial causes of difficulty between man and wife—to speak of good and evil in their outward treatment of each other. I will mention one thing, and leave it for others to pursue the subject. I have noticed that difficulties between those in a state of discord, are generated and exasperated and propagated by their *conversation* one with another. After an evil thought has commenced between two persons, they go to talking over the matter, and arguing and criminating and recriminating; and the more they talk, the worse they feel on both sides. It is like getting a beard of barley in the mouth; the more you work your tongue to get it out, the more the barbs work it in. So in every case of difficulty between man and wife, the more they *work their tongues*, the more the barbed poison of evil-thinking works in. It is the vice of the marriage relation that it places the parties in a state of habitual familiarity, where they feel at liberty to drop

out of sober, dignified feeling and Christian principle, into childish, foolish conversation and ways. In courtship, when they approach each other in such occasional intercourse as is modest and wholesome, they treat each other with care and consideration; but marriage, by forcing people to live in each other's society all the time, certainly acts as a temptation, and a severe one, to habits of disrespect. There are two ways in which familiarity breeds contempt. It not only reveals imperfections of character which become objective occasions of contempt, but there is a vicious tendency in familiarity to impudence and carelessness of thought and speech, and childish treatment of one another, whereby contempt may arise without any proper occasion for it. Experience shows that when persons of dignity of character have low-bred persons around them, if they bring them too near, into familiarity that on their own side would be agreeable, this vicious tendency to become disrespectful is developed in the other party. The New York Perfectionists got into such free relations with God as to become disrespectful, and treat him with childish impudence, until God thrust them back out of his sight. Whether contempt arises from either objective or subjective causes, by discovery of actual faults, or from this vicious tendency to impudence, it is clear that after contempt has come in, the parties are utterly disqualified for profitable conversation. Their conversation passing through that element, will be disrespectful, mischievous and poisonous.

Here then is a practical question—how to manage in regard to conversation, with a view to conquer and give the grace of God scope. The rule I should give is, for the parties in trouble to abandon all attempts to settle their difficulty between themselves by talk and argument, and refer it to an arbiter. We are saved only by the ascending fellowship. Let both parties go to God or in the ascending direction—place the case in hands higher than their own. To attempt to settle it by argument and claim, is to attempt to cure the evil by horizontal fellowship; that is, by working upon the material that produced the difficulty, out of which we cannot bring any thing better than the difficulty. With the imperfection of character in the individuals, demonstrated by the existence of the difficulty, it would be modest for them to assume that nothing better could come of their discussion; the evil would only be perpetuated. If one has a bad spirit, and the other has a bad spirit too, it is like taking out of one pocket and putting into another—their *talk* don't make a better spirit. There must be an ascent into a better spirit on both sides—communication with God. However self-denying it may be, they must close their mouths, turn their backs on each other, their face toward God, and call on him for arbitration.

It is again the inherent viciousness of the marriage relation, that it puts two imperfect beings in a position where it is dishonorable to call in an arbiter. It is contrary to the fashion of the world to allow any interference between man and wife. They are always supposed to be able to settle their own differences. All progress of civilization in the world—all ascent above barbarism, advances directly on the path of settling difficulties by arbitration. The Indian seeks vengeance for himself—takes the law

into his own hands. If one wrongs another, they fight it out. All civilization is an ascent from that state. Persons in quarrel appeal to a wiser and better arbiter than themselves. They ask some superior to come down and say what is right. Courts of law are established, which settle difficulties by introducing dispassionate, disinterested judgment between litigants.

We only carry out the civilization of the world to perfection, in making God an arbiter and peace-maker in all our difficulties. This is the glorious principle of Christianity. It takes the settlement of wrong out of the hands of those concerned, and brings in an arbiter that is trustworthy. The marriage relation in the world is essentially vicious, because it puts two selfish beings together, where their wills inevitably cross each other's, where collisions and contending claims will arise, and yet in this difficult position, it excludes all arbitration. It covers man and wife with a sort of shade or veil of sacredness, placing them in a sanctuary that no one must invade—not even God. If they begin a quarrel, they may quarrel all their days; there is no chance to settle it, for no arbitration can come between them.

In the progress of our system, we shall break in upon this fashion of the world, and it will come to be considered with us not only rational and proper, but beautiful and desirable for a man and wife to forbear all attempt to right themselves in such a case, and call in a peace-maker to untangle their difficulty, and do justice. A person who is in the torment of a quarrel, is in no condition to judge rightly; and a true appreciation of one's liabilities and dangers would lead one to say, "I am not fit to handle this case; I am too much concerned; somebody who is disinterested must take it off my hands."

It is only by the application of this principle, that war is to come to an end in the world. A state of civilization exists in individual countries, which allows the power of the state to come in between individuals and settle difficulties; but it does not exist between nations. The nations, taken as individuals, are in the same state the people of this nation would be, if there were no law, no courts of justice. There is a degree of civilization in nations by themselves, but the world as a whole is in a state of barbarism. There is no court above the nations to settle their difficulties, and they have to fight it out in war. It is the great promise of the last day, that the nations shall learn war no more. When the kingdom of God comes down, so as to introduce arbitration and courts of law between nations, then we may call the world civilized.

Paul in his writings is often bringing in the idea of doing things as *in the sight of God*. "We speak before God in Christ," he says, as though in a sense he preached unto God. This feeling of God's presence was in all his preaching, such as for instance a preacher might have if the Governor of the state were among his audience. The preacher in that case would have the Governor's presence in his mind, and it would modify his feelings and manners. The true secret of pleasing manners, and respectful, courteous behavior between man and wife, will be, in acting as if God were present and partner in all their proceedings. If there were some distinguished personage present, it would naturally predispose them to behave prettily toward each other; and

the same effect of a superior presence will be produced if God is let in to their society, only there will be this advantage, that they will not be likely to act as hypocrites. The idea of his presence will be a predisposing power persuading them to *feel* rightly as well as act rightly. But place them where nobody is allowed to witness their actions, and they are tempted to treat one another carelessly. Instead of considering God as the enemy of romance in love, he is the very soul and basis of all romance. The one that stops complaining first, and puts his case into God's hands, will get the start and beat, if there is any beating about it.

While a person is courting, there is the latent principle of selfishness in him—the same thing which would ultimately breed quarreling; but he is, as Paul was in the seventh of Romans, "alive without the law." As soon as marriage, the commandment, comes, selfishness revives and love dies. The man is put in a position to exercise legal rights, and the contrary spirit in woman is awakened, and soon self on both sides is tempted out into sight, and love dies. Here again the marriage relation is a great temptation; it puts woman into man's power, and it is as natural as life that he should try to control her; and just as sure he does, he kills love. Love is a free gift. If a man is not acquainted with this nature of love, he may honestly go to claiming, and without knowing what he is doing, bring to pass that experience of the commandment producing death. The position of marriage, tempts man to do directly contrary to the nature of love, and it tempts the woman to a development of the contrary, love-resisting spirit.

Yet notwithstanding the inherent vicious tendencies of the relation as existing in the world, we can stand in it and conquer. Let the men learn enough of the nature of love to feel jealous in regard to using legal influences, to take no advantage of their position, to renounce the place of the law-giver, and make love a free gift; and on the other hand, let the women overcome the temptation to contrariness in them, even in the face of the demands of the man; and we may defy the temptation of this relation, and behave beautifully and correctly. But in common circumstances people have not the knowledge and delicacy to avoid this temptation. Marriage puts them in a position to draw out tyranny and oppression on one side, and contrariness on the other. It is another promise of the last time, that "Judah shall not vex Ephraim, and Ephraim shall not envy Judah." This will be the reconciliation of man and wife.

I advise every one who wants love, to remember the principle of human nature developed in a story told about a certain English nobleman. He was a free liver and gambler, and had debts on his hands which he was slack in paying. His shoe-maker came to him one day in great distress for his pay, presented his bill, and said he must have the money. The nobleman told him that he was limited for funds, and he had *debts of honor* contracted in gambling, that he felt bound to pay first; he must put him off. The shoe-maker at once thrust his note into the fire, and said, "There, that's a debt of honor!" and the nobleman paid it! I advise all husbands and wives

to put their notes in the fire, and make love a debt of honor.

### SMITH'S STORY.

VI.

SOME persons might infer from my "witch-hazel" story in the last number, that I am a believer in the divining-rod, and I wish to add, I have no confidence whatever in such performances, any more than I have in Spiritualism. There is no science in them; that is certain. If they are any thing but sheer imposition and humbug, they are necromancy, and the devil is glad to disgrace true faith by such counterfeits.

Father concluded to buy the pine lumber, with which to build the house, at Muscatine, a city situated on the Mississippi river thirty-three miles east of Iowa City. There were no railroads in those days in Iowa; so that all commodities from the east, had to be transported in wagons. It was decided to let me draw the lumber from Muscatine. It is needless to say that I was highly delighted with the arrangement. Still it was quite an undertaking, for I was but a little boy, and the business was such as only men performed. There were a great many persons engaged in teaming between the two places, and I was the youngest and the smallest.

In going from Iowa City to Muscatine we passed through a sparsely settled prairie country for fifteen miles, when we came to Wapetonock creek, which is fringed for a quarter of a mile on each side with trees. About a mile east of this creek was a tavern, called West Liberty or the half-way house. There were a saw-mill and store here, but no village. Five miles farther east we came to Cedar river, which we had to cross on a ferry-boat—not a steam-ferry, nor a horse-power ferry, but a water-power ferry. A large rope was stretched across the river, securely fastened at each end. On one side of the boat (which was merely a flat-bottomed scow, capable of holding but two two-horse teams), near the ends, were placed fixed pulleys. At the same distance apart movable pulley-blocks were attached to the cable connecting the two banks, and a rope was passed round these pulleys and also around a windlass in the centre of the side of the boat. After shoving the boat from the shore with poles, the windlass would be turned so as to cause the forward end of the boat to point diagonally up the river, and in this position the current would push the boat across; then by heading the other end of the boat up stream, the boat would go back again. At that time nearly all western streams which were too deep to be forded, were crossed in such boats. The ferry-man usually had his house upon one of the banks; and where travel was not very frequent he often carried on a small farm in connection with his other business of transporting persons and teams across the water. If you came to such a ferry on the opposite bank from that on which the house was situated, you would quite likely be obliged to use your lungs to their fullest extent in order to make your wants known. At this Cedar river crossing, it would quite frequently happen that fifteen or twenty teams would arrive at the ferry at the same time. When this occurred those who came last had to wait a long time; sometimes several hours. Ferry-men's rules are the same as millers'—"first come, first served."

We passed through a narrow strip of wood on each side of Cedar river, and then across prairie until, within four miles of Muscatine, we struck the belt of timber which flanks the western bank of the father of waters. It was usual for those who were teaming constantly to make but two trips a week. The first day they would go to within four miles of Muscatine, where was a country tavern, kept by a farmer who provided bountifully for both man and beast. The second day they would drive into the city, load their wagons and return ten miles, to the west bank of Cedar river, where was a tavern. The third day they would reach home, unload, and oil their wagons preparatory for the next trip.

During the latter part of September the State Fair of the Agricultural Society was to be held at Iowa City, and I was quite anxious to attend it. It was

to be held Tuesday, Wednesday and Thursday; and father thought it could be arranged so that I need not go to Muscatine that week. But when I got home the Saturday night preceding the week of the fair, I was greatly disappointed to learn that the carpenters must have another load of flooring by the middle of the week. I felt quite downhearted, for I wished to attend the fair on Wednesday, more than on any other day. Finally father said I might start very early Monday morning, and try to make the trip in two days. This brightened me up, for the roads were excellent, and I knew I could drive through in two days, provided I had no bad luck.

Sunday my horses received the very best of care. I went to bed early, and soon after midnight I arose, gave my team a light feed, ate a lunch myself, and started. The early morning was clear, and bright with starlight; the horses seemed to feel quite enthusiastic, and trotted along at so good a pace that at sunrise I turned into the barn-yard of the half-way house. After caring for my team, I went into the house and found the landlord just building a fire; for as he had no teamsters stay over Sunday night, he was in no hurry to get up Monday mornings. He was quite surprised to see me. In the course of an hour breakfast was ready, to which I did ample justice. I was soon on the road again after breakfast, and at twelve o'clock I was in Muscatine with my load on the wagon. I gave my team a good noon-ing, and then started westward. I arrived at Cedar river in good season, and put up for the night, feeling that I had accomplished a good day's work.

This tavern at Cedar river was also a stage station, where five or six drivers with their four-horse teams stopped over night. I sat in the bar-room till nearly nine o'clock, listening to their stories of adventure; and was just thinking about going to bed, when the landlord came in and said he had found a bee tree that day some distance down the river, and he wished to secure the honey that night, lest some other person should get it. All were eager to go and help get the honey. I forgot that I was terribly tired and sleepy after my unusual day's work, and was as anxious as any one to go, for I had often read about bee trees but had never seen one. Some brimstone was procured and melted with lard; swabs of rags were saturated with this compound, and fastened to the ends of sticks; pails and axes were also procured, and it was about ten o'clock before we started into the woods with lanterns. The road was no road at all; and we had to pick our way as best we could over logs and through bushes. It was two miles to the bee tree in broad daylight; but to me it seemed twice that distance before we got there. On reaching the spot we found ourselves at the foot of one of the largest trees of the forest. Two men held lanterns, while two others threw aside their coats and attacked the tree with their axes in a most vigorous manner. The men alternated in doing the chopping, and it was not long before the old monarch of the forest came thundering to the ground, the upper half split in two, revealing a large hollow in which the bees had made their home and stored their winter's supply of honey. Some of the men quickly lighted the brimstone swabs, and thrust them into the faces of the poor bees, who had not been killed by the fall of the tree; this soon stupified them and rendered them perfectly harmless. The honey proved to be of the very best kind, and six pails were filled.

When we reached the house I was more tired than I had ever been in my life, and was hardly able to drag myself up stairs, where I threw myself upon the first bed I came to without taking off a garment, and there remained till morning. We had a delicious breakfast of warm biscuit and honey, and in the pleasures of the hour the fatigue of the previous evening was nearly forgotten. I reached home that night, and soon after dark had the lumber unloaded. The next two days I went to the fair and enjoyed myself as all boys do at such places.

The house was finished that fall, and immediately occupied. The opening of the Mississippi and Missouri Railroad, from Davenport as far as Iowa City in 1854, and the rush of emigration into the state, gave a new impetus to the city, and all kinds of business began to be exceedingly active and profitable.

Real estate rapidly rose in value, and all land immediately surrounding the depot was eagerly sought for by speculators. Father's twelve-acre farm did not escape their covetous eyes, and several parties sought to purchase it. It was finally sold, except one building lot, for five thousand dollars—a handsome profit on the purchase money.

After moving to Mount Prospect farm, I was sent to school at the State University, and kept there quite regularly till the fall of 1858.

When the seat of Government was removed to Des Moines, the State House in Iowa City, together with the ten acres of land on which it stands, was given by the Legislature to the State University. The State University has for its foundation seventy-two sections of land, granted by Congress for the endowment of a University. In 1847, the State Legislature passed a law organizing the University, and appointing trustees to manage its concerns; but the institution did not get into satisfactory operation until 1855; and then it did not commence in the old State House, but in a building hired for the purpose; and which had been used as a school-house for many years. After repairs and alterations had been completed on the old State House, it was an elegant and commodious building for a University. It is built of cream-colored limestone, or bird's-eye marble, and is one hundred and fifty feet long by sixty wide, and two stories high, with a basement. The walls are of massive cut-stone, and the rooms are spacious and lofty. The original cost of the building was \$190,000. It contains a chapel, library, cabinet, five lecture rooms, a room occupied by the State Historical Society, and a spacious entrance hall surmounted by a dome. It is situated on a ridge of land, the highest in the city, in the middle of a park of ten acres, which contains many fine old oak trees. The site is beautiful, overlooking the valley of the Iowa river on the west, and the city on the east, while from the top of the dome may be seen a vast extent of rolling country, prairie and woodland, spread out on every side; and the lookout on this dome, was just on a level with the window-sill on the first floor of our house on Mount Prospect farm.

At the time of my entering the University, I was tolerably proficient in reading, writing, geography, arithmetic, &c., and had also been through the Latin grammar and reader. I entered upon a scientific course, which I completed in the summer of 1858; when I had the honor of delivering the valedictory oration, and receiving the first diploma (B. S.) ever issued by the institution. I loved books and play equally well; and aimed to be foremost on the playground and in the school-room. Much of my enthusiasm for study, I owe to our Mathematical Professor, Mr. Frederick Humphrey, who had a happy faculty of arousing interest in our studies, to the highest pitch.

While attending school I boarded at home, two miles away, did chores nights and mornings, and worked on the farm during vacations. We employed a hired man; but as father was abroad the greater portion of the time, the responsibility of affairs, both indoors and out, fell upon mother. As she was a woman of great executive force and perseverance, she succeeded in keeping things in good shape.

For the entertainment of the young folks, I will here relate an incident connected with my first experience in shooting on the wing. It was shortly after we had purchased the farm, and before we had erected any buildings upon it. I was sent one day to harrow some plowed ground. I took my gun along, in hopes of seeing game. After working awhile, I heard some wild ducks quacking in a neighboring field of corn-stubble. Seizing my gun, I went into the field, but they saw me before I did them, and flew away. I had never attempted to shoot at birds that were flying, although I was expert at killing game at rest. But I now began to think seriously of learning to shoot at birds on the wing, and decided on the spot to blaze away hereafter, whether I killed any thing or not. I had hardly come to this conclusion, when I saw a nice flock of wild geese, flying low, and in a direction that would bring them quite near me. I quickly cocked my gun and brought it to my shoulder, determined to have a perfect aim

by the time they got within shooting distance of me. But having one eye shut and the other squinting along the barrel, I was unable to determine when they would be in the best position for me to fire; and was so puzzled, that I took down my gun to see if they were near enough. This of course was a fatal error—not fatal to the geese, but to my purpose of shooting one of them; for by the time I could again bring my gun to bear on them, they were so far away that I concluded it would be of no use to shoot. I was vexed with myself; and determined that the next time I got a good aim, I would bang away, hit or miss. This conclusion was no sooner arrived at, than I saw two more geese coming, who probably belonged to the previous flock. I at once determined I would unload my gun this time any way; so when I thought they were about right, I fired, and in a few seconds had the pleasure of seeing both of them come tumbling to the ground about forty rods apart. The next fall I shot into a flock of flying blackbirds, with a single-barreled gun, and brought down twenty-three—enough to make a nice pot-pie, fit to set before a king.

## THE CIRCULAR.

O. C., MONDAY, JANUARY 25, 1869.

We receive letters occasionally correcting our histories of particular Communities. This is what we want; and we hope all persons who discover mistakes in our statements, will be free to set us right. If the corrections are very important, we shall report them immediately in the CIRCULAR; if not, we shall still keep them on special file, and use them when we come to make a book of our "American Socialisms"—which we hope to do when the series is finished.

### AMERICAN SOCIALISMS.

NO. XVI.

WE must apologize for not recognizing a distinguished lady in the writer for *The Dial* from whom we quoted last week. The initials, E. P. P. which were at the end of *The Dial* articles, and the name E. P. Peabody, which we found among the book-notices without any indication of ladyship, prove to mean Miss Elizabeth P. Peabody, well known as an author for many years. Her "Kindergarten Guide," a book on child-teaching, is highly appreciated in the Community.

To complete our view of what the Channings did for Brook Farm, we will here say something of "The Present," a monthly Magazine published in New York, by Wm. H. Channing. Emerson says of him that he "was a frequent sojourner at Brook Farm, and in perfect sympathy with the experiment." The first number of the *Phalanx* (dated Oct. 5, 1843) has the following announcement of his periodical:

"The first number of a monthly Magazine, called 'The Present,' made its appearance on the fifteenth of last month. It is edited by Wm. H. Channing, who is already well known to the public for his strong advocacy of a social reform upon the basis of associated effort and united interests. Mr. Channing is a deeply devout religious spirit, which earnestly aspires after a true and holy brotherhood among mankind, and the object of 'The Present' is, to quicken in the souls of men a desire for religious unity, together with the conviction of the necessity of a social reform, and the development of a higher life in the individual.

"Mr. Channing is deeply sensible of the enormous evils which exist in the social world and which grow out of false social relations and institutions; and as a truly conscientious man, and a sincere Christian, who 'loves God and the neighbor,' and believes that he has a high duty to perform towards his fellow-man, he has bravely gone to work to do his part in eradicating social evils, by striking at the root from which they spring. He does his work nobly, for besides editing 'The Present,' he eloquently discourses every Sabbath at the Crosby-st. Medical Hall, upon the great question of social reform, which he presents in its religious and moral aspects, showing that a social reform based upon the religious sentiment, will fulfill the precepts of the Gospel, and secure to mankind the highest degree of happiness."

Wm. H. Channing was evidently the representative of the spirit of Dr. Channing and the Transcen-

dental revival. *The Present* was the organ of Unitarian Socialism, of which Brook Farm was the embodiment. *The Phalanx*, edited by Brisbane, was the first periodical devoted to Fourierism. And from the above announcement it appears that these two Socialist organs commenced almost together, the Unitarian Magazine having a few days the start.

In the third number of *The Phalanx* (Dec. 5), Brisbane quotes the following paragraph from *The Present*, and criticises it, as disrespectful to Fourier:

"A mightier revolution than mankind has ever seen is preparing in the bosom of this age. From the very center of humanity, the granite of unity is swelling up, and the end may be, ought to be (but will it be?), a union of virtuous, intelligent, happy brotherhoods, the earth over. The medium needed, in order that this great change may be peaceful, is enlightened reason; the truly earnest thinkers of our day admit this. Jouffroy, in his admirable chapter on the scepticism of the age, sadly forebodes our dangers from the want of a Credo. M. Comte toils, with herculean powers, for the establishment of positive knowledge. *Fourier, with a Frenchman's confidence, throws down scornfully his piles of manuscripts, and says, 'There, you blind fools, there is the science of universal unity that you are all asking for.'* Swedenborg, with more of the Teutonic reverence, opens his revelations, depth beyond depth, of angelic wisdom."

From these indications, slight as they are, we may safely conclude that the amalgamation of Brook Farm and Fourierism, had not taken place up to Dec. 1843, which was more than two years from Miss Peabody's announcement of the birth of the Community. So far Brook Farm was American and religious, and stood related to the Fourier revival, only as a preparation or premonitory symptom.

Besides Brook Farm, two other Communities appeared in Massachusetts nearly at the same time, which must be noticed as among the antecedents of Fourierism.

### THE HOPEDALE COMMUNITY

was in embryo when Miss Peabody wrote about Brook Farm in October, 1841. She says in her first article:

"The prospectus of a plan of a Community has been published in a religious paper, called the Practical Christian, edited at Mendon, Massachusetts, by Adin Ballou, which is worthy of attention. With a single exception, the articles of this confederation please us. It is a business paper of great ability, and the relations of the private and common property are admirably adjusted. The moral exposition of this paper, which follows it, shows a deep insight into the Christian Idea, and no man can read it without feeling strongly called upon to 'come out from the world.' But the objection to this plan is, that admittance as a member is made dependent on the taking of the temperance, abolition, nonresistance pledges, the pledge not to vote, &c."

This Community commenced practical operations April 1, 1842, a few months after the date of Miss Peabody's second article. It was intensely religious in its ideal. As Brook Farm was the blossom of Unitarianism, so Hopedale was the blossom of Universalism. Adin Ballou, the founder, was a relative of the great Hosea Ballou, and thus a scion of the royal family of the Universalists. Milford, the site of the Community, was the scene of Dr. Whittemore's first ministerial labors.

In 1854 when Hopedale was twelve years old, Mr. Ballou published a large octavo volume of 655 pages, entitled "PRACTICAL CHRISTIAN SOCIALISM; A Conversational Exposition of the True System of Human Society, in three parts, viz., I. Fundamental Principles. II. Constitutional Policy. III. Superiority to other Systems;" in which he powerfully criticises Owenism, Fourierism, Shakerism, Noyesism, Individual Sovereignty, &c., &c., and demonstrates to the satisfaction of the Inquirer who carries one part of the dialogue of the book, the superiority of his own system over all others. To give an idea of the high religious tone of Mr. Ballou and his Community, we quote the following passage from his preface:

"\* \* \* \* "Let each class of dissenters stand aloof from our Republic and experiment to their heart's content on their own wiser systems. It is their right to do so uninjured, at their own cost. It is desirable that they should do so, in order that it may be demonstrated as soon as possible which the true social system is. When the radically defective have failed, there will be a harmonious concentration of all the true and good around the Practical Christian

Standard. Meantime the author confides this Cause calmly to the guidance, guardianship and benediction of God, even that heavenly Father who once manifested his divine excellency in Jesus Christ, and who ever manifests himself through the Christ-Spirit to all upright souls. He sincerely believes the movement to have been originated and thus far supervised by that Holy Spirit. He is confident that well-appointed ministering angels have watched over it, and will never cease to do so. This strong confidence has sustained him from the beginning, under all temporary discouragements, and now animates him with unwavering hopes for the future. The Hopedale Community, the first constituent body of the new social order, commenced the settlement of its Domain in the Spring of 1842, very small in numbers and pecuniary resources. Its disadvantages were so multi-form and obvious, that most Associationists of that period regarded it as little better than a desperate undertaking—alike contracted in its social platform, its funds, and other fundamental requisites of success. Yet it has lived and flourished, while its supposed superiors have nearly all perished. Such was the will of God; such his promise to its founders; such their trust in him; such the realization of their hopes; and such the recompense of their persevering toils. And such is the benignant Providence which will bear the Practical Christian Republic onward through all its struggles to the actualization of its sublime destiny. Its citizens 'seek first the kingdom of God and his righteousness.' Therefore will all things needful be added unto them. Let the future demonstrate whether such a faith and such expectations are the dreams of a shallow visionary, or the divinely inspired, well-grounded assurances of a rightly balanced religious mind."

The other experiment that commenced simultaneously with Brook Farm, was

### THE NORTHAMPTON ASSOCIATION.

This Community could hardly be called religious. It seems to have represented a class sometimes called "Nothingarians." But like Brook Farm and Hopedale, it was an independent Yankee attempt to regenerate society.

Massachusetts, the center of New England, the great mother of notions, the breeder of school systems and factory systems, of Faneuil Hall revolutions and Anti-Slavery revolutions, of Liberalism, Literature, and Social Science Associations, seems to have anticipated the coming of Fourierism, and to have prepared herself for or against the rush of French ideas, by throwing out three Experiments of her own on her three avenues of approach—Unitarianism, Universalism, and Nothingarianism.

The following neat account of the Northampton Association, is copied from a feminine manuscript in Macdonald's collection, on which he wrote in pencil, "By Mrs. Judson, for me, through G. W. Benson, Williamsburg, Feb. 14, 1853."

"The Northampton Association of Education and Industry, had its origin in the aspiration of a few individuals for a better and purer state of society—for freedom from the trammels of sect and bigotry, and an opportunity of carrying out their principles, socially, religiously, and otherwise, without restraint from the prevailing practices of the world around.

"The projectors of this enterprise were Messrs. David Mack, Samuel L. Hill, George W. Benson and William Adam. These, with several others who were induced to unite with them, in all ten persons, held their first meeting April 8, 1842, organized the Association, and adopted a preamble, constitution and by-laws [which we omit].

"This little band formed the nucleus, around which a large number soon clustered, all thinking intelligent beings, all, or nearly all, seeing and feeling the imperfections of existing society, and seeking a purer, more free and elevated position as regards religion, politics, business, &c. It would not be true to say that all the members of the Community were imbued with the true spirit of reform; but the leading minds were sincere reformers, earnest, truthful souls sincerely desiring to advance the cause of truth and liberty. Some were young persons, attracted thither by friends, or coming there to seek employment on the same terms as members, and afterwards applying for full membership.

"The Association was located about two and a half miles from the village and center of business of Northampton. The estate consisted of five hundred acres of land, a good water-privilege, a silk-factory four stories in height, six dwelling-houses, a



saw-mill and other property, all valued at about \$81,000. This estate was formerly owned by the Northampton Silk Company, afterwards by J. Conant & Co., who sold it to the individuals who originated the Association. The amount of stock paid in was \$20,000. This left a debt of \$11,000 upon the Community, which, in the enthusiasm of the new enterprise, they expected soon to pay by additions to their capital stock, and by the profits of labor. But by the withdrawal of members holding stock, and also by some further purchases of property, this debt was afterwards increased to nearly four times its original amount, and no progress was made towards its liquidation, during the continuance of the Association.

"Labor was remunerated equally, both sexes and all occupations receiving the same compensation.

"It could not be expected that so many persons, bound by no pledges or 'Articles of Faith,' should agree in all things. They were never asked when applying for membership, 'Do you believe so and so?' On the contrary, a good life and worthy motives were the only tests by which they were judged. Of course it was necessary before they could be admitted, to decide the question, 'Can they be useful to the Association?'

"The accommodations for families were extremely limited, and many times serious inconvenience was experienced, in consequence of small and few apartments. For the most part it was cheerfully sustained; at least, so long as there was any hope of success; that is, of paying the debts, and obtaining a livelihood. Most of the members had been accustomed to good, spacious houses, and every facility for comfortable living.

"To obviate the difficulty of procuring suitable tenements for separate families, a community family was instituted, occupying a part of the silk-factory. Two stories of this building were appropriated to the use of such as chose to live at a common table, and participate in the labor of the family. This also formed the home of young persons, who were unconnected with families.

"There was always plenty of food, and no one suffered for the necessities or comforts of life. All were satisfied with simplicity, both in diet and dress.

"At the first Annual Meeting, held January 18, 1848, some important changes were made in the management of the affairs of the Association, and a new 'Preamble and Articles of Association,' [tending toward consolidation and communism] were adopted for the year. This step was the occasion of dissatisfaction to some of the stockholders; to one in particular, and probably led to his withdrawal, before the expiration of the year.

"Previous to this time some of the early members had become dissatisfied with life in a Community, and had withdrawn from all connection with it. They were persons who had been pleased with the avowed objects and principles of the Association, and with the persons composing it, and also looked upon it as a profitable investment of money. Of course in this they were disappointed, and they had no principles which would induce them to make sacrifices for the cause.

"A department of education was organized, in which it was designed to unite study with labor, on the ground that no education is complete which does not combine physical with mental development. Mr. Adam was the first director of that department, and was an able and efficient teacher. He was succeeded by Mr. Mack, who with his wife, were persons of much experience in teaching, and of superior attainments. A boarding-school was opened under their auspices, and several pupils were received from abroad, who pursued the same course as those belonging to the Association.

"In the course of the third year, a subscription was opened, for the purpose of relieving the necessities of the Association; and people interested in the object of Social Reform were solicited to invest money in this enterprise, no subscription to be binding unless the sum of \$25,000 was raised. This sum never was subscribed, and of course, no assistance was obtained in that way.

"Many troubles were constantly growing out of

the pecuniary difficulties in which the Community was involved. Many sacrifices were demanded, and much hard labor was required, and those whose hearts were not in the work withdrew.

"As might be inferred from what has been said, there was no religious creed, and no particular form of religious worship enjoined. A meeting was sustained on the first day of the week most of the time while the Association existed, in which various subjects were discussed, and all had the right and an opportunity of expressing their opinions or personal feelings. Of course, under the circumstances, a great variety of views and sentiments was introduced. As the religious sentiment is strong in most minds, this introduction of every phase of religious belief was very exciting, producing in some dissatisfaction; in others, the shaking of all their preconceived views; and probably resulting in greater liberality, and more charitable feelings in all.

"The carrying out of different religious views was, perhaps, the occasion of more disagreement than any other subject; the more liberal party, advocating the propriety and utility of amusements, such as card-playing, dancing, and the like; while others, owing perhaps to early education, which had taught them to look upon such things as sinful, now thought them detrimental and wholly improper, especially in the impoverished state of the Community. This disagreement operated to general disadvantage, as in consequence of it, several worthy people, and valuable members, withdrew.

"There was also a difference of opinion many times with regard to the management of business, which was principally in the hands of the trustees, viz., the President, Secretary, and Treasurer, and it is believed was honestly managed.

"The whole number of persons ever resident there, as nearly as can be ascertained, was two hundred and twenty, while probably the number of actual members at any one time, did not exceed one hundred and thirty.

"With regard to the dissolution of this organization, which took place, Nov. 1, 1848, I can only quote from the official records. 'There being no business before the meeting, there was a general conversation among the members about the business prospects, &c. of the Association, and many were of the opinion that it was best to dissolve, as we were deeply in debt, and no prospect of there being any more stock taken up, which was the only thing that could relieve us, as our earnings were not large, and those members who had left us, whose stock was due, were calling for it, &c. Some spoke of the want of that harmony and brotherly feeling which were indispensable to the success of such an enterprise. Others spoke of the unwillingness to make sacrifices on the part of some of the members; also, of the lack of industry and the right appropriation of time, &c.' At a subsequent meeting the Executive Council stated that in view of all the circumstances of the Association, they had decided upon a dissolution of the several departments as at present organized, and should proceed to close the affairs of the Association as soon as practicable.' So the Association ceased to exist.

"The spirit which prompted it can never die; and though in the carrying out of the principles which led to its organization, a failure has been experienced, yet the spirit of good-will and benevolence, that all-embracing charity, which led them to receive among them some unworthy, and unprofitable members, still lives and is developing itself in other situations, and by other means.

"The discouragements which attended this undertaking from the first, will, no doubt, deter the participants in it from making another attempt at social reform by means of Association.

"It is impossible to give a complete history of this Community—its changes—its trials—its failure, and in some respects, perhaps, its success. Much happiness was experienced there—much of trial and discipline. No doubt it had its influence on the surrounding world, leading them to greater liberality and Christian forbearance. It was a great innovation on the established order of things in the whole region, and was at first looked upon with horror and distrust.

These prejudices in a great measure subsided, and gave way to a feeling of comparative respect. With others similar undertakings that have been abandoned, it has done its work; and may it be found that its influence has been for good and not for evil."

We have a peculiar interest in the Northampton Community for several little reasons. One is that it planted itself on the spot where Jonathan Edwards reigned a hundred years before, and where the "Great Awakening" commenced; thus bringing what may be called the most distant extremities of Revivalism and Socialism together in space, though far enough apart in time and other respects. Another reason is that James Boyle, our associate in the first campaign of Perfectionism at New Haven in 1834, afterwards joined the Northampton Community. A third reason, still more personal, is that the Northampton Community was engaged, as the O. C. is, in the silk business; and by a pleasant concurrence of circumstances, Mr. J. D. Adkins, one of the old members, still living at Northampton, and still prosperously engaged in that business, has this very year generously helped the O. C. to valuable information about silk-dyeing, by which we have been enabled to establish that branch of the manufacture for ourselves. He suggested to one of our members years ago the expediency of our engaging in the silk business, which circumstance probably had some influence in turning us in that direction. We learn from him that the Nonotuck Silk Manufacturing Company with which he is connected, and which is one of the most honorable and successful silk companies in the country, grew out of the old Community, and still occupies its buildings.

#### THE PROTESTANT RENDEZVOUS.

DR. BELLOWS, in his recent book of travels, gives the following comparison of Catholicism and Protestantism:

"Roman Catholicism, weak in every member, is prodigious in its total effectiveness because it is a unit. It is quietly seizing America, piece by piece, State by State, city by city. In a new State like Wisconsin, for instance, it has the oldest college, the largest theological school, the best hospitals and charities, the finest churches; and what is true of Wisconsin is equally true of many other Western States. Protestantism, with a hundred times the wealth, intelligence, public spirit and administrative ability, by reason of its sectarian jealousies and divisions can have no parallel successes, and is losing rapidly its place in legislative grants and public policy."

If Protestantism is to make head against Romanism it must somewhere find a rallying-point, and begin to unite its energies. Where is the point for union among the sects to commence? Not among the old doctrines and issues that have been fought over and have given name to the various separating denominations. You can not ask a Baptist to give up baptism, or a Methodist to abandon free-will, or a Calvinist to forsake perseverance, or an Episcopalian to forego a priestly hierarchy. These things are so fully determined and sanctified in the consciences of their respective adherents, that in opposite ways they offer no possible ground of union. There must be a new issue presented on which men have not taken sides, one which by its novelty and persuasiveness will startle them into unity. Precisely such an issue is offered in the newly-discovered fact about the Second Coming of Christ, viz., that it took place as predicted in connection with the destruction of Jerusalem.

Here is the rallying-point for Protestantism. Here, all the sects can unite without being called to sacrifice their distinctive peculiarities of creed or organization. The Baptist may still baptize, the Methodist may still shout and work, the Orthodox may still attend his decorous assemblies, the Quaker may still wait for the Spirit, and the Perfectionist may still go on to perfection. All that is required of these different classes is to open their eyes to a new-found truth, not a question of logic or metaphysical subtlety, but a simple matter of historical fact; and this fact of a past Second Coming, while it offers a rallying-point of union to the Protestant

world, is also the best possible weapon with which to overthrow the hereditary claims of Rome. G.

### COMMUNITY JOURNAL.

[For the week ending Jan. 23.]

#### ONEIDA.

—Journals between the Communes do not furnish much this week for the paper. Evening conversations are reported; also incidents of the children's hour at O. C. A lecture is mentioned at W. P. (repeated at O. C.) by G. N. Miller, on Aristides the Just. E. H. Hamilton is reported at W. C. He has been visiting New York to study improvements in buildings. Has also visited West Point, and the Lunatic Asylums in Middletown and Hartford, Conn. An eight-horse threshing-machine has been at work in the barn, and the story is told that moving the barley turned so many mice out of quarters, that one cat who inhabits the place, caught forty-three and threw them in a heap for her kittens to look at. It is so mild in Wallingford that robins have appeared, though they look rather plumping. A note is copied into the journal from O. C., written by J. H. N. to Mr. K., who communicated it to the meeting. It was on the occasion of the receiver's sixty-second birthday, and reads as follows:

"DEAR BRO. K.:—My heart accepts M.'s invitation to write you a note, without asking leave of my head. I wish you birth-day joy now and forever. A man whose purpose in life was one of mere personal aggrandizement—the building up of himself and his family—would consider the momentum of his enterprise at your age, as nearly spent, and his career as approaching its end. But your life-purpose has joined itself to the great eternal purpose of Christ—the building up of the immortal family of God—and your career therefore is but just begun. So long as he lives, you shall live and grow.

From your brother and fellow soldier,

J. H. N."

We make the following extracts from evening conversation at Wallingford:

—*Noon meeting.*—G. W. N. read a part of the sixth chapter of John, about Christ's being the bread of life. He said that since we heard of Mr. Conant's decease, his mind had been turned to the subject of overcoming death, and he had reflected on what Christ meant in this discourse. "I can not spiritualize it as the churches do. The blood of a man is his life; it determines his character. A certain part of our food is turned into blood; and here Christ intimates that feeding on him will change our life; and I can not but think that receiving the word of God will change the nature of our blood, so that the believer in Christ will be a different being from one who does not believe in Christ. It would seem that just in proportion as we do live on the word of God, our blood should be altered. Then the question comes up how that is compatible with the idea of dying at all. How is it compatible with the experience they had in the Primitive Church? It is a deep subject. I don't pretend to understand it, and I don't know as it is necessary that we should know about it at present; but I can not get away from Christ's solemn assertion over and over again, that 'Whosoever believeth on me shall never die.' I think we shall find that the best part of a man's blood does not die. He may become invisible, but he does not die as they did who lived on manna in the wilderness. I don't see but we must stand on the faith that our blood is changed by dealing with the spirit of Christ; that there is something in us that becomes immortal by feeding on Christ, which he raises up again at the last day and clothes anew."

E. H. H.—"I think as you do, that believing on Christ does affect the blood. It affects the life, and the life is in the blood. While on the one hand, I find it good to be somewhat careful about accepting what might be called material interpretations; on the other hand, I think it is very important not to let down the meaning. I think we must take the ground, that somehow or other Christ means all that he says. My heart has been encouraged

to take hold of a great many of Christ's promises, with the assurance that they mean all they say, and more than I can comprehend. I believe that is sure ground to rest upon. I am certain that God never intended to put forward any thing to create in us groundless hopes. I find myself led more and more to rest in faith, as to securing fruitful results in my experience. If a man wants a good crop of fruit in the fall, he plants in the spring, and then waits. So if we want good fruits from our experience, we must believe and wait. They will not come by our own works, but by our being steadfast in faith."

#### EXTRACT FROM AN AGENT'S LETTER.

Rochester, Jan. 18, 1869.

DEAR CIRCULAR:—The Rochester shoe manufacturers are having much trouble this winter, from insubordination among their workmen. The employees have formed an organization called the Shoe-maker's League. This organization embraces all the shoe employees throughout the country. They hold their weekly meetings, when they decide on what terms they will work, how much shall be paid for the different kinds of work by their employers, and no one is allowed to accept any other rates. They will neither work themselves, nor allow any one else to work, until their rights are granted them. They not only claim the right of dictating what their wages shall be, but of choosing their foremen, and in fact of running the whole business of manufacturing, the manufacturers only having to furnish the capital. Some of the manufacturers have stood out for several weeks refusing to yield to their claims. But orders from the western jobbers for spring work are coming in very fast now, and they can not afford to hold off any longer, so the workmen are getting their claims, and are going to work again. One manufacturer is feeling very blue, as he has taken an order from one house in Cincinnati amounting to \$30,000, at prices based on the former rates paid for work. It was almost ruinous for him to pay the advanced rates claimed by the workmen; but he had to yield to them or get nothing done.

W. G. K.

#### HOW IT HAPPENED.

[Mr. Inslee, who has long been our leading machinist, and was, in fact the founder of our machine-shop, was asked the other day how he happened to adopt his trade, and he wrote the following reply:]

WHEN I was about eight years of age, my parents being poor, I was put to work in a cotton factory, that I might earn something to assist them. I soon learned to take considerable interest in the machinery I saw there, and I would watch the movements of the various parts with great satisfaction. After working in the factory several years (having become twelve or thirteen years of age), I had learned to attend spinning-frames, which was among the best kinds of the work. I sometimes attended four sides of sixty spindles each; which generally kept me pretty busy. When the cotton which we were spinning happened to be of a good quality, I would sometimes have "my ends all stay up" for five or ten minutes at a time, which gave me an opportunity to sit down, or look out the window, or otherwise amuse myself. There was on one of the frames which I attended, a surplus end of a roller, which ran at a moderate speed, and had the cast-iron frame end near it, upon which I could rest a screw-driver which occasionally lay in my window, and let the tempered end touch the piece of surplus roller; by which means I found I could turn from it little shavings of iron. This I thought quite wonderful, and I was greatly entertained from day to day by my experience in the matter. This incident begat in me an ambition to become an *iron turner*; and I conceived the idea that I might some day get to be a machinist. On making inquiry about the chances of getting a situation as an apprentice in the only machine-shop there was in the town, I found that the proprietors of the shop had so many applications to take boys, that it was almost impossible to get a situation as an apprentice at the business; and I felt pretty much discouraged.

There was a great revival of religion in the town about that time, and I became a subject of it, and joined a young men's prayer meeting, and also a Bible-class in the sabbath school, where I became acquainted with a young man by the name of Thompson, who was very pious and exemplary in his course, and was an apprentice in the machine-shop. During my association with him, I expressed to him my desire to become a machinist. His employers thought so much of him, that on one occasion, when they wanted to get another apprentice, they asked him where they could find a good boy, and he was led from what he knew of me to recommend me to them as such. This induced them to send for me to come and see them at their office or shop. When I received the summons, as I was quite a bashful, retiring boy, I trembled greatly between hope and fear, as to what the result of my call on them might be; but being encouraged by young Mr. Thompson who brought the word to me, and also by my mother and other friends, I plucked up courage and went. There were three proprietors of the shop, and they were considered very fine gentlemen, and had a grand, rich office; so that on approaching them, I felt very small indeed. But the result of my interview with them was, that they invited me to come, as soon as I could get my clearance from the factory where I was employed (we had to give a week's notice on leaving), and work a month with them on trial. This seemed a hopeful result, and I went home with a glad heart; but still fearing lest I should not give satisfaction. That trial period was a very interesting time in my life. I had a great love for machinery, and an intense desire to become a machinist. The shop in which I worked, was a very large one, filled with, what was to me at the time, the most interesting kind of machinery; such as turning-lathes, cutting-engines, &c; and as I entered the door from day to day, and saw it all before me, my soul would expand into the most ardent worship of the establishment, and yet I trembled lest I should not prove myself worthy of retaining my situation. However, after I had worked there one month, the proprietors said nothing to me about going, and I worked on with them three or four months longer, when they asked me to get my father to make arrangements about having me bound to them. Thus the matter was settled to the great delight of my heart, and I felt greatly blessed of God in my circumstances.

W. R. L.

#### EARLY ASSOCIATIONS.

X

THE criminal laws in England are perhaps more rigorously executed than in any other country in the world, and when once a person has been proved to be guilty of an offense, political influence, or the interest of wealth may strive in vain to ward off the blow of justice. But notwithstanding the truth of this statement in regard to the general administration of justice by the courts of law, there is another side to the subject which is less creditable to the English nation, inasmuch as it places an engine under the control of the rich, which they may possibly use as a means of oppression, rather than as a protection to the helpless. The only department of law with which the poor are likely to be brought in contact, is dispensed by a system of magistracy which is opened to so great abuses that it is by no means certain the poorer class will at all times derive benefit from the boasted blindness of English justice. Magistrates are appointed in various districts throughout every county, whose duty it is to issue warrants for arrests, &c., and to meet frequently (usually once a week) to examine prisoners, and either inflict summary punishments, such as fines or short imprisonments, or else commit for trial at the assize court, or quarter sessions. This looks like a good arrangement, and is doubtless so regarded by most Englishmen. Magistrates are appointed, not because they are good lawyers or of good character, but simply because they are rich, or have plenty of time to devote to the business of the bench. Thus many find their way to the magistracy who in consequence of their false benevolence are too good-natured to punish guilty offenders, and so

offer a premium to crime, and the poor to plunder; while others are martinets, who deal harshly, and are cruel in their oppression and injustice.

How bitterly I cried when old Charles Allen was sent to the tread-mill for six months, and his family to the poor-house, because he took a few eggs from a hen's nest in the cow-pen where he was employed milking! This man was otherwise of good character. At the end of his term he was entirely broken down in constitution and in spirit. He had always been kind to me, and had often consoled my childish grief caused by the peculiar obstinacy of an old donkey which with provoking coolness was accustomed to stand and shake the flies from its ears, while I belabored it to the point of exhaustion. But the old man's persuasions never failed to start up the perverse animal. A carrot tied to his bridle so as to hang before his nose, a lock of straw lighted under his belly, or a thistle for a crupper, was sure to move him. Another man was sent to jail because he took a quart of oats from a barn, doubtless for the purpose, as he averred, of feeding his master's horse. But the complaint, as in the former case, was made by a rich man, whose mere suspicion, in the eyes of prejudiced magistrates, must be respected in preference to the oath of his poor neighbor.

It may be said that these are exceptional cases; but such are numbered by thousands, and for the benefit of those who have had but little experience with English magisterial boards, I will give a short sketch of one which was considered somewhat above the average.

One member was a lord, who though a nobleman of England, was not one of England's noble men, but an upstart baron who had been titled for political purposes, and so prided himself upon it as a peacock on his tail. This man had not the strength of character to stand by and see justice done, so he rarely took his seat on the magisterial bench. Another was a captain who had retired upon half-pay; some idea of his character may be gathered from the following: Bituminous coal is used for fuel almost exclusively throughout England; the deposit from the smoke soon fills up the flues, so that chimney-sweeping is quite a necessary trade. This work used to be done by small boys, many of whom had been stolen, and very barbarously treated. A boy would be made to climb up until his brush could be seen outside the top of the chimney, with the certain knowledge that if he attempted to return before he had reached the top, his inhuman master would put a wisp of lighted straw, or some such thing under him, so that the ascending smoke would drive him up. To avoid such cruelties machines were introduced, and an act of Parliament was passed, imposing a fine upon every person who sent a boy into a chimney for the purpose of sweeping it. For an offense against the act of Parliament a sweep was brought before this magistrate, who very properly fined him, ordering him to be imprisoned till the fine was paid.

"But," said the sweep, "ain't that air man finable too, yer honor, as lets boys go up his chimneys?"

Being answered in the affirmative, he stated that he had swept a dozen chimneys in "his honor's" house within a month, and never used a machine there because the housekeeper wouldn't let him. The magistrate had no mind to fine himself for each such offense, so he let the prisoner go, and the poor boys were still abused and maltreated for a long time after, notwithstanding they had a special act of Parliament to protect them. Another of the magistrates was notorious for his immoral character; and another member of the same bench was nicknamed "Baron Maunchausen," because, as was said, he had never been known to speak the truth when a lie would answer his purpose.

It might be supposed that the poor would have no occasion to appeal to such a tribunal; that poverty would be a safeguard against the depredations of parasites; and if stern necessity were the only inducement to steal, there might be some truth in such a presumption, for "fellow-feeling makes wondrous kind." But the professed robber who respects the rights of the poor is a matter of fable only, and

I am inclined to regard it as altogether a myth. I never gave full credence to the wondrous histories of such men as Robin Hood, and Dick Turpin, nor do I now see the slightest consistency in expecting to find any honor among thieves. I have concluded that they will confiscate anything that is safely within their reach, without caring if it belongs to millionaire or mendicant. Thus the bees of the poor are frequently made the subject of such confiscation. The thieves drive as near as they can to a garden in which bees are kept, having straw twisted round the tires of their wheels, and bags over their horses' hoofs to prevent any noise being made. One man lifts a hive while another slips a cloth under it, and tying the corners over the top, places it in the cart. Having in this way stolen as many hives as they can conveniently handle, they retire to some secluded spot, where having destroyed the bees with brimstone fumes they take out the comb and throw the hives away.

A notorious gang of thieves had carried on depredations of this kind for years with impunity, because the magistrates, who were so unrelenting in their severity upon the poor man who from very need had stolen a few eggs, were afraid to punish the desperadoes who the previous season had robbed him of his entire stock of honey, worth from fifteen to twenty dollars. I was conceited enough on one occasion to think that I was going to capture this gang of thieves; and determined that if I did, I would use all the influence I could to get the magistrates to commit them for trial. The idea of a little boy capturing such a lot of ruffians was so ridiculous, that I knew if I said anything about it I should only get laughed at; so I kept my own counsel. I had been much addicted to novel-reading, and was so full of the romance of border tales that when, one dark night, after all was quiet, I loaded a double-barreled gun with buck-shot, and concealing a dark lantern under my overcoat, sallied out into the cold mist, my natural cowardice forsook me and the blood of a hero tingled through my veins. The slaughter-house of the farm had been robbed on several occasions, but now the matter was going to be ventilated, for several head of stock had been slaughtered during the day, and doubtless the thieves would be on the alert. Immediately opposite the slaughter-house was the rick yard, and within forty feet of the door stood a noble stack of wheat built upon staddles about two feet off the ground. Under this stack I took my station and patiently awaited the arrival of the robbers. Still as a mouse I lay and listened. Each barking dog, each rustling leaf, sent my thoughts whizzing off into wild imagery. Clutching my trusty gun, already cocked for service, I contemplated the approach of the adversary and my plan of attack, which was to rush out and fire off one barrel, so as to raise an alarm as well as to intimidate the thieves, then to call out loudly to several imaginary individuals, telling them to lie still till I gave the word of command, so as to make believe that I had plenty of help close at hand. Thus I speculated wildly, nor allowed for a single contingency, my hallucinations terminating in a grand tableau in which appeared ten or a dozen sturdy ruffians, who, surprised and terror stricken, begged for mercy of a small boy who pointed a double-barreled gun at them. In the background were seen the alarmed neighbors quickly approaching, on whose lips the praises of the little hero were to be forever borne along with those of Jack the giant-killer and other great deliverers. My success appeared the more complete and the glory thereof the more brilliant as I approached the land of dreams; but when "bold chanticleer" declared the morn, shivering with cold I clutched again my "double-barrel" and tried to draw it over me, thinking it was the bed-clothes, and that I was in my own little chamber. But the reality of my situation soon dawned upon my awakening mind. I had slept soundly all the night; I wondered if the thieves had done the same! Emerging quickly from my hiding place, I found the slaughter-house door broken open and the meat stolen. My first thought was, how folks would laugh at me. But it was still early and none of the servants were up; a little caution, and I might yet be safe. So creeping stealthily into the

house and to bed, I escaped the ridicule of my brothers and friends.

Police officers, then called "Bow Street runners," were brought down from London, at considerable expense, to bring these daring robbers to justice; but notwithstanding they arrested men and obtained the clearest evidence of their guilt, the local magistrates were intimidated by anonymous threats, and the London officers left the neighborhood in disgust. It was some time after that the neighbors combined with the constables, and after a hard fight overpowered the gang and sent its members to the "hulks." In justice to English magistrates I will add, that I know they are not all alike; but I do not know whether I have presented the rule or the exception. I have spoken of only one board, with which I was familiar; but I have known others of like character.

E.

#### "GOD ON BOTH SIDES."

UNTIL I got a clear view of the truth stated in the Home-Talk with the above title, I found it very unsatisfactory, and very painful, to wade through page after page of the history of the human race. The process of elimination that has been going on from the beginning, has involved so great a depth and breadth of calamity, that unless you can take a faith view of the severe discipline mankind have been put through, the results of your researches would probably be, to throw you into a most unenviable state of mind. The aggravating form of suffering, perhaps, has been that of religious persecution. Under that head alone, the annals of the world are overwhelming. What a relief, then, that we can find the truth we are considering plainly announced in the word of God, ages before the Christian era.

On this point the Bible tells a story that will never lose its charm. Look at 2 Samuel 16: 5-13. Here David having fled from his son Absalom, who had seized his father's throne, is met by a member of the house of Saul, named Shimei, who of course owes him a grudge, so takes advantage of David's reverses and abuses him in no measured terms. David's attendants, among whom were his *mighty men of war*, could ill brook this insult to their sovereign lord, to whom their faithfulness still bound them, and immediately proposed to make an example of him by "taking off his head." Upon this rude background we have, in exquisite relief, the reply of the man after God's own heart, and a reply that will endure as the sun for its pathos and loyalty. "And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."

This passage, in early life affected, not my imagination only, but my heart also, and it has been dear to me ever since. But it has risen still higher in my estimation, viewed in the light of its present application. It becomes a key-note that will enable you to harmonize God's dealings with this world. I have alluded to religious persecution as most harrowing to the feelings. Especially do you need this key-note to sustain your nerves in wading through the

drear—the waste *aceldamas* of Rome's own devising. The agonizing cry for vengeance is appeased only as you recognize this identical key-note. Yes, you can bear to hear that "they were stoned, they were sawn asunder, were tempted, were slain with the sword," &c. Nay, the very Inquisition itself, that masterpiece of human tyranny, defiant of all rivalry in the tenderness of its embraces, can appall you no longer. "Let him curse, for the Lord hath said unto him, Curse David." R. S. D.

☞ An old Brook Farmer has politely loaned us a file of *THE PRESENT*, which completes our collection of Socialistic literature.

### LACKING CHARACTERS IN THE ENGLISH ALPHABET.

The primal cause of the chaotic condition of English orthography, is the fact that the Roman alphabet, which was a perfect phonography of the old Latin language, lacked characters for four English vowels and four English consonants. The Latin monks had not the wit to invent new characters for these additional sounds: but undertook to use the Roman letters for them also. Hence for the vowel heard in the words *irk*, *err*, *work*, and *urge*, they used indifferently all four characters; for truly one would do as well as another. But if they had put a dot into the middle of the *o*, and added it to the alphabet, it would have been better than either. Also, if for the vowel sound of *pun*, they had put a dot under the *u*; and for the vowel sound of *man*, they had put a dot under the *a*; and for the vowel sound of *not* a dot under the *o*; they would have had four more letters in their alphabet, which would have completed the phonography of the English vowels. Similar dots under *d t s c* would have made a phonography of consonants, and avoided the awkward combinations of *sh*, *ch*, and the ambiguity of *th*, which now stands for the differing initials of *then* and *thin*.

But as they did not do this, a certain divorce took place between the ideas of the sounds and the letters; and hence the long uncertainty of the English orthography, and the stereotyped absurdities which now mark it.

It is so nearly impossible to remedy a difficulty which has passed into print so largely, that we have to accept the evil, and remedy as best we may the disadvantage it is to young minds to have all this confusion presented to them on the threshold of their literary education. The only possible advantage the present spelling has, is the help it gives to etymologists, but it also often confuses them. A perfect alphabet, that is, an alphabet with eight more characters than the Roman, would have been the right thing to have had in the right place and time.

—*Kindergarten Guide*.

### IMPORTANT DATES.

Wallingford, Jan. 16, 1869.

DEAR CIRCULAR:—W. A. H., who lectured recently on "History," had a list of dates on the blackboard and expatiated on the events which they symbolized. He thought it an excellent plan to fix certain dates in the mind as landmarks, and then "fill up between." I copy the list which may be of service to some of your readers:

- 70, Second Coming, Destruction of Jerusalem, &c.
- 325, Council of Nice—Constantine, Monachism, &c.
- 376, Invasion of Huns.
- 395, Permanent division of the Roman Empire, Theodosius, Greek.
- 446, Withdrawal of the Romans from Britain. Saxons and Angles. Heptarchy.
- 476, End of West Roman Empire—Gothic Kingdom from 476 to 774.
- 622, Hegira. Rise of Islamism.
- 732, Mahomet driven out of France. Battle of Tours. Charles Martel.

- 800, Charlemagne. Temporal power of Popes.
- Adrian I. Egbert.
- 900, Alfred the Great. Rolla. Conrad I.
- 1000, Danish Conquest. Canute. Hugh Capet.
- 1066, Norman Conquest. William Hildebrande.
- Henry IV.
- 1096, Commencement of Crusades—continued to 1291.
- 1453, Turks take Constantinople—end of Greek Empire.
- 1492, Discoveries. Baracens driven from Sadin.
- Ferdinand and Isabella.
- 1517, Luther—ninety-five Theses.
- 1558, Resignation of Charles V. Peace of Augsburg.
- 1646, Peace of Westphalia.

H. A. N.

ORIGIN OF THE SPECIES.—Though we have some sympathy with the Women's Rights movement, we can not help appreciating the following hit from the *World*:

"One of the gleams of liveliness which flashed across the general solemnity of the Women's Rights Convention in Washington was the reception, by the strong-minded of that body, of a proposition embraced in the prayer of the Rev. Dr. Gray, that woman was 'the rib of man.' Thereto and by consequence to the Mosaic relation took vehement exception Mrs. E. M. Davis, Mrs. Cady Stanton, and Mrs. Lucretia Mott. The latter declared that she felt compelled to enter a protest by elevating her venerable head at that point in the prayer. Mrs. Mott appears to hold the theory of Darwin, and to consider it much less degrading to have been developed out of a monkey, than once to have formed part of a hideous man."

### NEWS AND ITEMS.

THE French Atlantic cable is being manufactured at the rate of eighty-five miles a day.

A WOMAN—Mrs. Overton—has been appointed Inspector of Customs at Brownsville, Texas.

THE New York Board of Health advocates the introduction of numerous public baths in the city.

GENERAL GRANT has written a letter to the committee which has in charge arranging for the inauguration ball, saying that he will be glad to have it dispensed with.

A CORRESPONDENT informs the *Pall Mall Gazette* that a company is being formed at Paris having for its object to prove, by means of large models, the practicability of M. Bouet's scheme for the construction of a bridge between England and France.

MIDDLETOWN has given her pledge for \$300,000 toward the construction of the Midland railway. The present belief in said vicinity is that the eastern terminus of the road will be at that village, and the route thence to Jersey City identical with the Erie road.

ON the 27th of this month, at 7.32 o'clock P. M., the full moon, in the sign of Cancer, will move into a portion of the shadow of the earth, and become a little less than one-half eclipsed. The middle of the eclipse will occur at 8.42, the end at 9.52 in the evening.

A NAVAL velocipede has been invented in France by Capt. Du Buisson, commander of the yacht *Jerome Napoleon*, which belongs to Prince Napoleon. It is composed of two parallel tubes of cast-iron, cigar-shaped, connected by iron cross-pieces. In the center is a propelling wheel, covered by a house or drum, on the top of which the person using the vessel sits comfortably in a sort of saddle, with stirrups. By means of these stirrups and a hand-crank upon each side, he gives the wheel its motion, precisely as it is given to a velocipede on shore. The novel craft is easily propelled, at the rate of six miles an hour.

### TO CORRESPONDENTS.

J. G. P., Mo.—Did you intend to have us send you the CIRCULAR?

C. A. L., Mich.—We have no use for shingles. We think your proposition would not pay.

F. R. M., N. Y.—Did your friend ask to have our paper sent to her? We make it a rule not to send it at the request of another person.

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

#### SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system *Complex Marriage*, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

#### ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

### STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

### WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

### MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

### MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,  
Wallingford, Conn.

### PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community; Oneida, N. Y.

### PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 79 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; or A MANUAL of Instructions for Capturing Fur-bearing Animals; by E. Newhouse. Second edition; with new Narratives and illustrations. 260 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.